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MONOCHROMISM VERSUS POLYCHROMISM

As every man has his particular taste for colours, so races as a whole seem naturally to differ from each other in their general taste for them. Again as every country has its own way of representing animals' cries, so it appears there are differences in the interpretation of colours according to countries. For instance, a certain colour is interpreted by one as representative of nervousness or sensitiveness, and by another as symbolic of cruelty. Further as taste for colours differs, so that for harmonization of colours differs according to individuals and races.

The Aryan race generally appears to keep to monochromism. This is to be seen specially in women's dress. Ornamentation by women of their figures is a means of demonstration towards the sterner sex, and so women's taste for colours cannot be considered merely their own taste. It must be said to be an expression of the taste of the whole race. Now love of one colour only is common to the Aryan race. In fact it is common to Europeans, Persians and Indians, who are sub-divisions of the Aryan race.

While traveling in India, the first thing we are surprised at is the colour of dress worn by women working in the field. White, scarlet, dark green, greenish brown, orange, blue, yellow and purple,—these are the colours of their dress. These colours make a picturesque harmony and present an indescribably beautiful sight. It is made especially striking as Indian women are generally very tall. They have the habit of carrying water-jars on the head and so even women of lower classes walk in an erect and dignified manner. Imagine an extensive green field under a clear sky dotted all over with tall graceful women clad in their flowing garments of gorgeous colours. It is a sight that you cannot see in any other countries and a traveler coming from another land cannot but be struck thereby. In this way there is certainly a harmony of colours as a

whole, but speaking of individuals, each woman is in one single colour with no other colours blended.

Women of Europe or America also dress themselves generally in one colour. Sometimes the colour of their jackets is different from that of their petticoats, but in India there is no difference in colour between the upper and lower parts of women's dress, for it is a robe of one single sheet. I can, therefore, positively say that the Aryan race of whatever nation keeps to monochromism. There are among admirers of European civilization those who see therein a reflection of the respect the white race pays to the principle of monogamy, but if they come to know the monochronism to be seen in India, they will be forced to change their opinion at once. It is doubtful whether it emanates from the idea of monogamy, but if it constitutes part of racial characteristics, it would appear in some form or other upon the surface of society.

It appears to me that monochromism appears best in religion. In Europe and America, religion is synonymous with Christianity, which excludes all other religions, and regard them as heresies. Government and education are essentially carried on the principle of one religion, which is deep rooted. Even after Christianity was divided into Catholicism and Protestantism, this principle has continued to be maintained, Protestants being hostile to Catholics, and vice versa. Against the Jews Christians have been particularly bitter putting them everywhere under persecution and sometimes going to the length of murdering them in cold blood. Not only in regard to religion, but against other races the Aryan race has shown itself strictly exclusive. Prejudice against coloured races is plainly an expression of the monochromatic idea of the white race.

A question may be asked: Admitting that monochromism is a characteristic of European and Persian religions, can it be seen in Indian religions? The question is reasonable, for to all appearance Indian religions have nothing of monochromism. India has Brahminism, Buddhism, Jainism, Zoroastrianism, Sikhism, Vishnuism, Sivaism, Mohammedanism, Christianity, in fact a whole array of religions. Possessing, as she does, so many religions, sects and many philosophical doctorines, India, however, is not really destitute of the characteristic monochromism. As a matter of fact, no matter how many religions India possesses, they stand opposed to each other in an attitude of strict exclusiveness. In that country religions are closely connected with classes or castes, so that there exist impassable barriers between Brahmins, Kshatryas, Vaisyas and Sudras. Mohammedans and Hindoos are so antagonistic against one another that they seem to make it a rule to engage in bloody fighting once or twice a year. The Indian patriot, Ghandi, in his desire to unite the adherents of these two religions, risked his life by fasting for three weeks, impressing them so strongly that they changed their attitude towards one

another. Their reconciliation, however, was evidently short-lived, for only a few months ago another fight is reported to have occurred between some of them.

Buddhism does not recognize all such discrimination. Standing on the basis of the happy mean and reality it mitigated the rigour of monochromatic principle in religion and made ground in India for eternal peace and reconciliation. After its decline, however, India has returned to the monochromatic principle of ancient days. Mohammedanism invaded India with the sword ready to open holy war and Christianity is trying to knock down the monochromism of India in order to set up in its place its own exclusive principle. Both standing against Hindooism with extreme exclusiveness, regard it as a matter of course and no sin to slaughter cows. This idea is not only at variance with the ideal of ahinsâ common to all Indians, but is extremely repulsive to Hindoos, who believe it to be blasphemous as they regard the bull as the vehicle of God Indra.

It is the common idea of the Indian people that those who carry a butcher's knife insult the fundamental ideal of India. Viewed in this light, it may be said that the failure of Christianity in India is a question of ideal, but not that of actuality. To kill a cow is a trifling matter. But in the psychology of the Indian masses, it assumes a grave nature, for it is, according to their judgment, an act inconsistent with universal love and impeding attainment of peace and brotherhood of mankind. Judging from the fact that strifes between Mohammedans and Hindoos taking place every year always originate in efforts made by the latter to save cows about to be killed at Mohammedan festivals, we may easily see how matters stand.

Though situated in the same Orient, Japan is altogether different from India in respect to taste for colours. In other words, while India is monochromatic, Japan is polychromatic. In fact the Orient generally keeps to polychromism. It is mainly expressed in Japan and China. Especially is it strikingly expressed in the dress of Japanese women, which needs no detailed explanation. Similarly religion is polychromatic in China and Japan. In the former Confucianism, Buddhism and Taoism exist in peaceful harmony. In that country adherents of pure Confucianism are few, and those of pure Buddhism fewer, while with regards to Taoism, it has few followers in its pure form, the prepondering majority of its adherents believing more or less in the other two. In fact, most Chinese, so to speak, wear the Confucian headgear, Buddhist cloak and Taoist shoes. Japan is somewhat different in this respect, there being a distinct line of demarcation between Shintoism and Buddhism, though attempts were made to combine the two religions. By the way, it is well to remember that what are similar in character can be combined, but those which quite differ in nature can by no means be blended. For this reason, Buddhism and Christianity, which

are essentially different in their fundamental principles can never be combined. It is not merely on account of the monochromatic principle of Christianity, as some people may imagine, but there are other rersons therefor. Attempts were often made to import Taoism into Japan without success. Asked by Emperor Shomu of Japan for Buddhist priests, Emperor Hsuantsung of the Tang Dynasty refused to accede to his request, but expressed himself as willing to send as many Taoist priests as required. Nevertheless Japan managed to attract to its shores many eminent Buddhist priests from China and Buddhism made here a remarkable progress. Japan imports both good and bad, but selecting what is good uses it as material for the cultivation of her racial characteristics. In such a way Japan is polychromatic in regard to religion. Many kinds of religion exist in this country without discord and in peace, each endeavouring to develop in its own line and refraining from repulsing another. Such is characteristic of the Japanese people.

Some people perceive in the religious monochromism of Europe the cause of its social good order and advocate its introduction into Japan. Such an idea is seriously wrong. As long as people believe in one and the same religion, all is well, but once their faith is shaken, it is natural that one and all go headlong towards atheism. This is the weak point of religious monochromism. In a country like Japan, where religious polychromism obtains, one who has lost faith in Christianity may find spiritual solace either in Confucianism or in Buddhism, which has as many as thirteen different schools and fifty-eight different branches. Besides, there is Shintoism indigenous to Japan. In the circumstance, one has a long way to traverse before he becomes entirely faithless and materialistic, even if he loses belief in any one religion.

Monochromism in education is more dangerous than that in religion. Standarization is no doubt expedient, but has a certain period of usefulness. Once a nation is disheartened or demoralized, it goes down like a house of cards and goes beyond control. If a standarized ethical education becomes entirely inefficient, or if a standarized national education is generally weakened, or if a standarized military education loses its authority, we shall have no other way to salvation than appeal to our racial characteristics springing up from individualities. No doubt individualism is accompanied by the prospect of failure in general mobilization, which is ensured by nationalism, but on the other hand it anticipates failure in general strike. As it is so, the true safety valve of national existence is found not in the possibility of the mobilization of all the members of the nation in time of a national crisis but in the cultivation in various and manifold ways of self-governing and introspective faculties of individuals. That diversity in educational system yields no ground to standarized education can be plainly seen

from the example of England as against Germany, the two countries having had entirely different educational system.

Let us not forget that monochromism in religion and that in education accompanies danger to lead a race to sorrow and decay. Specially as regards women's education we must endeavour to develop their polychromatic characteristics so that we may expect the appearance of a great many gifted women each excelling in some particular line on the occasion of some racial crisis to save their race from ruin and death.

J. TAKAKUSU.

NAMU AMIDA BUTSU

When life is fair and sunlight gilds the day,
When Fortune smiles and flow'rs adorn our way.
Oft let us pause, with grateful hearts to say:
Namu Amida Butsu.

When comes temptation, luring us to sin,
When doubts and fears assail our hearts within,
This be our prayer, the vict'ry we shall win:
Namu Amida Butsu.

E'en though our way leads 'neath a darkened sky,
And to our loved ones pain and death draw nigh,
Our tears may flow, yet trustingly we cry:
Namu Amida Butsu.

And when at last, from mortal bondage free,
We enter, Lord, Thy peace eternally,
In blest Nirvana still our song shall be:
Namu Amida Butsu.

A. R. ZORN.

THE BUDDHIST TRINITY

THE Buddhist Trinity is happily not a matter of Faith necessary to salvation; nor is It concerned with Three Persons distinct and yet One. It simply represents three aspects of the Buddhist Ultimate.

"I take my Refuge in the Buddha" was the exclamation of a hearer after listening to a Discourse by the Blessed One. Convinced of the truth of the Law which opened the eyes of their understanding and as it were "set up a stone which had fallen down" or "lit a light where once it had been dark," the hearers of the Law either singly or in numbers broke into one refrain "I take my Refuge in the Buddha" to which many added "as long as life shall last."

It cannot be that these early disciples of the Blessed One took refuge in a mere man. A mere man would scarcely be able to command such a conviction among people that would cause them to "take their refuge" in him. There was a deeper reason for their faith.

The very act of Faith Itself shows that they "took their Refuge in the Buddha," *not in Gotama the one-time Prince.* In this lies a great distinction which the early disciples perceived. Around Him were plenty of men who had attained a degree of sanctity and evolved a system of philosophy and who had attracted a number of disciples, but these disciples were mere believers of their teaching and practisers of their discipline, and nowhere do I recollect it being stated that they "took their refuge" in their various teachers.

In the case of the Buddha it was entirely different. They saw in the Blessed One Truth Attained. In listening to Him they knew that He spoke from personal experience; that He taught from actual knowledge and that His Teaching opened their eyes to see the Truth as no other man did. They knew that It was *the Truth.* Thus they took their refuge, *not in Gotama,* but in the Buddha—in That Attainment of Truth Personified.

In this lies the value of the Refuge—and Its only value. In no way is there suggested any form of *ta-riki,* it is only the action of an over-flowing heart to One who has taught them to see—for Buddhism is "to see." Convinced beyond question of His Great Attainment they took their Refuge in It—Truth Personified.

To digress for a moment I should like to call your attention to the usual absurdity of philosophical quibbling and hair-splitting. The Buddhist Ultimate is Absolute and is in no way related to personality. If it were, then it would be neither Ultimate nor Absolute. This is logical. It stands above and separate from either *ta-riki* or *ji-riki*; neither term applies to It nor is in any way related to It any more than pessimism or optimism is related to a fact. The personality must be purified on the Noble Path by way of preparation before the Final Attainment can be realised. There is only the

realisation of, the "entering into" as it were of Reality Itself; therefore It is above and has nothing to do with intellectualism and philosophical absurdities.

This Reality is a Force, an Energy, a Cousciousness. Why then, has Buddhism turned the Ultimate into a system of intellectualism when It is essentially a Life, a Force, an Energy, a Cousciousness *to Live In?*

"I take my Refuge in the Law" soon became the second affirmation of the early disciples. Here again we see it was not the "taking refuge" in a form of belief or in a system of philosophy, but in something more vital. Listening to His Doctrine the early converts perceived that It had a conviction in It that no contemporary teacher expressed; that It contained a ring of such certainty and assurance that their open minds perceived Its Truth without the trouble of philosophical quibble. Thru Its simple exposition and illustration the Blessed One opened their eyes to see the Truth of the Law Itself—Cosmic Law expressed in terms of human understanding.

Perceiving thus the *cause* of all Sorrow and finding in the Law the Path of Deliverance; realising that *the Knowledge of Sorrow brings Gladness,* they added to the First Refuge the second "I take my Refuge in the Law."

As the disciples increased, not only in number but in attainment, there soon surrounded Him quite a band who had broken the last fetter and realised their Freedom. These were sent out to Proclaim the Life, and thus It became that the Law of Life was heard by many,

This band of ordained disciples constituted the early Order, and as It increased in individual realisation men began to take their Refuge in It. Thus was added the Third and last Refuge "I take my Refuge in the Order."

It must be obvious to us that the Refuge Formula centers around the Attainment of Buddhahood and the Path that leads to It. Under no condition can it be regarded as referring to a transient personality and law—this transitoriness of things was too well taught by the Buddha for the early disciples to mistake. We are thus brought back to our initial statement that the Refuge Formula is but the three aspects of the Buddhist reality and is an expression of Faith but *not a necessity of Faith.*

Briefly, in modern language, we may say that the Buddha attainment symbolises Cosmic Truth won by an individual, also that it symbolises One who has *won back* to the original condition of existence *before Desire arose;* the Law symbolises the Path leading to It; while the Order symbolises in a collective sense the *possibility of Its Attainment*—that It is a *Fact.*

* * *

At this far distant time can *we* as convincingly as the early disciples repeat this Formula? That we repeat the Formula is a fact, but is it done *convincingly?* To "take our Refuge in the Buddha, the Law and the Order" is as far as I can see, *meaningless.* I look in vain for a justification.

It seems to me that the Refuge

Formula requires a constant succession of *living Buddhas.* Those of the early days have passed away beyond this earth's attraction, thus making the Formula a "vain repetition."

Perhaps in these modern days we should modify or at least cast the Formula into something that expresses the condition of Buddhism to-day. Personally, I am adverse to such a change as we should lose—like we have many other things—the initial *raison d'être* of Buddhism. But, let us be honest with ourselves for once and ask a question in all sincerity and earnestness: *Can* we really and confidentially take our Refuge in the Order to-day? Personally, I couldn't, and many others tell me the same thing. The ice is too thin and danger signs abound. The combination of "Truth," "Way" and "Life" as It is today does not inspire confidence enough to express one's desire to take Refuge in It. There is not the "beauty of holiness that we should desire it." The Buddhist saints died centuries ago. It isn't that we've even become modern; no, we've degenerated. The refuge Formula has become unnecessary.

* * *

The explanation of it all is not far to seek. It lies in the crux between *life* and *intellect.* After the first enthusiasm passed away including the passing away of that Great Magnetic Personality of the Buddha, the spirit gave way before the current of intellectual development in the form of philosophical speculation. To develop the Law was—and still is—quite in accord with the Buddha's wish. He desired His Doctrine to be tested to Its fullest limit. But the Buddha knew the dangers of intellectual speculation, and instead of the disciples using the intellect to propound theories and mysteries and unanswerable questions, He insisted on the Doctrine being developed along the lines of mental Culture, in other words, *in practical life,* that the individual life should be an expression of Emancipation. This of course, is *the* development supreme. The other is but secondary and but flatters our vanity. But the Order chose the lesser way with sad results. Hence no longer can we say "I take my Refuge in the Order."

The Buddha Himself in His own way to Attainment shows this plainly enough if we have eyes to see. He gave up metaphysical speculation, hair-splitting arguments and stupid asceticism and looked within Himself.

His life vibrated the Truth He saw and those that beheld Him, gladly took their refuge in Him.

* * *

If then, the Order is to win back the respect of the public; if then, the Order is desirous of having the old Formula *a living fact,* It must rise from Its secondary platform of intellect and vanity into that of the Primary—*Life.* The Order, individually and collectively *must* vibrate the Buddhist Life of selflessness. Incidentally, the daily routine would become less burdensome. Ceremonies, scripture readings, aimless memorial

services, stated observances, economy in incense—or nonsense—candles and oil, to say nothing of the constant attention, work and time all these things require, would go. All this extra time can then be used for Mental Culture, Meditation and Attainment. Then and only then, will the public have confidence enough to "take refuge in the Order."

* * *

May the day quickly come when a purified Order shall arise in Japan and the ancient Formula be expressed from a heart and mind firm in conviction. May, indeed, we hear the oft repeated assurance "Wonderful, Blessed One, wonderful! Just as a man might set upright again what had been cast down, or reveal what had been hidden away, or bring a lamp into darkness so that those with eyes to see might see the things about them even so, in many a figure, has the Blessed One made His Doctrine clear. To the Blessed One I come as a Refuge, and to His Doctrine and to His Confraternity. I ask Him to accept me as a disciple from this day forth while life lasts."

ARCHBISHOP M. T. KIRBY.

NIRVANA

"Nirvana is neither death nor destruction, but Bliss, Freedom and Purity."

——From "Lankavartara."

AN APPEAL TO JAPANESE BUDDHISTS

WITH the introduction of Buddhism into Japan in the 7th century of the Christian era, Japan became Aryanized. Scholars have declared that Buddhism brought the blessings of a higher spirituality to the people of the land of the Rising Sun. Strangely three events of historic importance occurred synchronously, viz., the introduction of Buddhism to Japan; the establishment of the religion known as Islam by the Arabian prophet Mohammad and the introduction of Roman Catholic Christianity into England. Two religions belong to the Semitic stock viz., Islam and Christianity, while Buddhism belongs to the Aryan. The sister religion of the latter is the Vedic religion of the Brahmans, not the hybrid later religion known as Hinduism. The ancient Vedic religion and Buddhism inculcate the highest virtues, and today in India both religions are extinct. In their place is seen the modern hybrid Hinduism with caste superstition, priestly rituals and other things which have brought a decline of pure morality in the life of the great historic race of Aryans. Happily the ancient Buddhist civilization although lost to India about eight hundred years ago, is still visible in Japan, and it is possible, if necessary, to reconstruct the pure Aryan form of Buddhism from the Japanese storehouse. The lost Indian art can be reformulated from the paintings of the frescoes of Horiuji. The religion of compassion which originated in the Middle country of India by a strange irony is lost to the people of that land, and in its place there is the religion of blood sacrifice introduced by the Moslem invaders. One form of this Semitic religion is to be seen in Europe and America, which is now gaining strength with the help of the achievements of modern mechanical science. Islam means subjection to the will of God, which means subjection to the will of a certain prophet who, although illiterate, achieved wonders within his own life time by making his religion a great power, whereby an empire was created afresh with Mecca as the capital, which today is visited by pilgrims from all parts of the Islamic world. After seven centuries of exile Christianity has returned to the sacred spot where Jesus was said to have been crucified, and Jerusalem has been liberated from the hands of Moslem administrators. Three religions are said to be universal, viz. Buddhism, Christianity and Islam. The founder of the first religion is Sakya Muni, of the second Jesus and of the third Mohammad. The first is 2500 years old, the second is 1927, and the third 1346 years. Buddhism was destroyed from its birth place about 700 years ago by the Moslem invaders, and the millions of Buddhists who were in India at the time of the visit of the great Chinese pilgrim, Hwen Chang, have disappeared

and their place taken by the Indian converts to Islam. After an absence of 700 years Buddhists of Ceylon sent a mission to India in July 1891 to begin the work of revival, and if possible to rescue the central shrine of the Buddhists, Buddhagaya, from the hands of the Saivite custodians. With this object in view the Maha Bodhi Society was formed, and that Society is working successfully in Calcutta since the year 1892. It has a monthly Journal which is now in its 35th year, and has erected a beautiful Buddhist temple in Calcutta which was opened by the Governor of Bengal in November, 1920. The Government of India presented a holy Relic of the Lord Buddha which was enshrined ceremoniously in the presence of the Governor. That was a great historic event after seven hundred years of utter forgetfulness of the Religion of the Lord Buddha.

The Maha Bodhi Society had been working as a missionary body since 1893, and now it has turned its attention to propagate the Doctrine of Enlightenment in the West, and in July, 1926, the British Maha Bodhi Society was established in suburban London konwn as Ealing. It is publishing a monthly magazine called the British Buddhist, and several hundred copies are distributed free.

The only people among Buddhists who can help the propaganda started by the Maha Bodhi Society in England are the Buddhists of Japan. China is unable to take up Buddhist work because of the present civil war operating there. Korea is incapacitated, Tibet is hard to move, Siam is indifferent, Burma is willing but disabled, and Ceylon is the only country which is able to take up the work with the help of Japan.

Americans and the British Christians have been sending Christian missionaries to Japan since the country was opened to the people of the West, and many thousands of Japanese have been baptized within the period, and the British Christians seem to be convinced that in course of time the people of Japan would give up Buddhism and accept Christianity. The Bishop of London who visited Korea and Japan last year expects that Japan would become Christian. The Christians in England have plenty of money, and today money rules, not righteousness, and the British Christians contribute liberally to spread Christianity in Asia. Last year the Foreign Bible Society of London, according to the Report published, had circulated 11 million copies of the Christian scriptures in China, India and other places, and the money spent thereon came up to £400,000.

The writer of this article was the first Indian Buddhist to visit Japan, in the company of the late Colonel Olcott in January, 1889. His second visit was in November, 1894, and again he visited in May, 1902, and the last visit was in June, 1913. Every time he visited he spent each time in lecturing on Buddhism in the hope of bringing the Buddhists of India and Japan to co-operate and work

in unity to spread Buddhism in foreign lands. He had seen in California the Japanese Buddhist churches erected in various cities for the use of the Japanese Buddhists who have become citizens of the great Republic, but he found that there was a deficiency which could be adjusted if there were Buddhist preachers who could preach in English. The Religion of the Lord Buddha is the most suitable for the people who hold democratic ideas. The Lord Buddha preached the Gospel of Love and Pity and Brotherhood to all without distinction of caste and sex. He opened the door of His religion to the outcast and admitted him as an equal of the prince and the brahmin. For the first time in history the Lord Buddha preached a doctrine which was both a science and religion. He brought religion and science to work in harmony. The discoveries of modern science harmonized with the primitive unadulterated teachings of the Lord Sakyamuni. The great emperor Asoka who ruled India 2220 years ago made the Religion of the Buddha universal, and he sent his own son and daughter to Celyon to establish the religion in the beautiful island, and the Sinhalese people have tenaciously clung to the Religion since then, and they belong to the eldest branch of the Tree of Buddhism, which they have preserved although they have been subjected to persecution by the European powers since 1515. Pan-Buddhist Congress is at present a necessity. Japan, China, Tibet, Mongolia, Korea, Siam, Burma, Ceylon, Arakan, Chittagong are Buddhist countries, and now that steam navigation and aeroplanes have made communication easy, it is time for the Buddhists to work in mutual sympathy, especially now that Christianity is being made the religion of warlike nations of the West. The martial spirit of the West if allowed to grow, would bring no end of trouble to the poople who are more inclined to agricultural and industrial pursuits. Therefore it is time that the sublime and scientific teachings of the Aryan Saviour of India should be disseminated among the people of the West. The Lord Buddha is called the King of Righteousness in the Pali Scriptures. I quote from the translation:—

> "King indeed am I, the peerless king of utter righteousness;
> In righteousness my sovran Wheel of Truth
> I roll, that backwards never-more shall go."
>
> Dialogues of Buddha.

The British Christians have adopted as their national religion the religion of the Semitic tribes of Palestine, the Japanese have adopted the Religion of the Aryan people of Middle India. England is spending millions to spread the Semitic religion throughout the world, and I wish to impress on the enlightened people of Japan, the necessity of adopting a line of action similar to the one adopted by the American and British Christians to spread Buddhism among the enlightened people of Europe and America. More and more in the near future the scientists will con

tinue to make discoveries that would bring Buddhism nearer to the hearts of the people of the West. The noble Eightfold Path that Buddha proclaimed is just suited to the modern taste. There is no superstition, no unscientific theory in Buddhism. It is the most practical, the most reasonable, the most psychologically scientific of all existing religions. It teaches mercy to the fallen foe, the helpless dumb brethren, and its practical aspect was shown by the great emperor who built hospitals for both man and beast, planted shady trees all along the road and dug wells, and distributed medicinal plants for the welfare of man. It is religion that civilized Asia, and made the people compassionate and pitiful, which is lacking very much in the Semitic religions. Europe and America need this sublime ethic of pity and selfabnegation.

To show the practical side of Buddhism we need to erect a Buddhist Temple or Church in some part of London. There are 1000 churches in London, and two Moslem mosques. England which sends thousands of missionaries to Buddhist countries to destroy the religion of compassion and teach in its place the immoral ethics of the Old Jewish Bible, should be told that it is not fair to destroy anything without examination. Wesleyans, Methodists, Baptists, C. M. S., Oxford Mission, London Mission, etc. different denominations of the Christian religion, go to Buddhist lands and teach not the teachings of Jesus, but the denominational dogmas of the different sects.

The millions of Christians in England have not the least idea about the sublime truths taught by the Lord Buddha. To them every one who is not a Christian is a heathen, a pagan, a barbarian, and the Buddhists make no attempt to disabuse the minds of these ignorant people by telling them the truth. Indifference to Truth is a crime. To allow the Christians to malign the Holy One who came five hundred years before the advent of Jesus to save people from going to damnation, is a crime. Buddhists of Japan, the opportunity is come for you to give the pure Aryan Religion to the western people, who call themselves Aryan.

The Maha Bodhi Society has agreed to contribute £5000, to the building fund to erect a Buddhist Preaching Hall, and other adjuncts necessary for a regular Buddhist Institute. Just as the Christians contribute annually nearly a million pounds to destroy the venerable religion of the Lord Buddha, could we not also get the Japanese to contribute their quota for the building fund being raised to erect a regular place of Buddhist worship in some part of London? The amount required to buy land and lay the foundation of the structure is £10,000. The Ceylon Buddhists expect to contribute half the sum, and the 56 millions of Buddhists in Japan will, we hope, give whatever they can to preach the Doctrine of the Lord Buddha and to build a Hall, library, rooms for guests

and workers in the city of London. Japan has had Buddhism for the last 1300 years, and the Christians of England have had their religion for an equal number of years. They are active while the Buddhists of Japan are showing their indifference to the noble religion of the Great Lord which has helped the Japanese to ascend the path of progress.

THE ANAGARIKA DHARMAPALA.

THE DIVINE RESCUE

O my Lord! What happy mem'ries
Doth sweet meditation bring,
Of when thou wert Prince Siddhartha
In the palace of the king;

Of the pure and high renouncing
Of thy royal rights to be
My eternal love, tho transient
All the paths that 'compassed me.

Paradise is never sweeter
Than when thou dost tell the tale
How thou found'st me, pensive wand'ring
In life's dim, delusive vale;

How Kanthaka didst thy bidding,
Valiant speeding to my cries,
Whilst thy robe the wind set quiv'ring,
Flashed the lights of Paradise.

Still the romance stirs me deeply,
Like some truth agaze at me
Over transiency, that slowly
Swells into a radiant sea:

How I trod samsara's pathway;
How thy noble charger sped,
Over dark abysses leaping,
Where my cries affrighted led,

Rescuing and gently bearing
To Nirvana's City fanned
By the western palms that cooleth
Those that reach the Buddha-land.

ETHEL TREW DUNLAP.

REMINISCENCES OF A GREAT BUDDHIST SCHOLAR

A book of great interest to educated people in general but more particularly to Buddhists has just been published. It is Kaikyu Roku* (Reminiscences) by the Rev. Dr. Bunyu Nanjo, the foremost Buddhist scholar of Japan. The author is now senventy-nine years old and being in delicate health is quietly living in his modest house at Aoyama, Tokyo. As the first Professor of Sanskrit in the Imperial University of Tokyo, as the author of a number of scholarly and very valuable books dealing with Buddhism, as a man, who for many years played a leading part in the education of rising Buddhist priests and also traveled far and wide for the propagation of Buddhism, Dr. Nanjo deservedly enjoys high respect of the nation. In fact he is looked up to by the general public as a Genro of the Buddhist circles, as Prince Saionji is the one in the political field of this country.

Though called Reminiscences, this latest book by Dr. Nanjo is his autobiography. He tells therein in his simple unostentatious way of many interesting experiences he passed through, of great and famous men he associated with in his long and active life, of his extensive travels to the West, India and China. The author, while being a great savant, is a gifted poet and in the book under review he gives a great many Chinese poems which he composed mainly during his travels. These poems reveal his beautiful and noble personality and are by themselves exceedingly enjoyable.

Dr. Nanjo was born about the last days of the feudal age in Japan as the third son of the rector of a Buddhist temple belonging to the Shinshu Sect in the town of Ogaki in the province of Mino. From his childhood, he seems to have shown special talent for the accumulation of scholarly knowledge. He tells us that he was frequently bullied by his elder brother because he excelled him in scholarship. A very modest man, he never blows his own trumpet, but it is evident that when he was studying in the Takakura Gakuryo, a Buddhist school in Kyoto, he was a brilliant and promising student, for the rector of a noted Buddhist temple in the province of Echizen, who was himself a man of great learning and a teacher in that school, enthusiastically desired to adopt him as his son and ultimately persuaded his parents to give him as his heir.

A most remarkable experience Dr. Nanjo had in his young days was that he served as a soldier! It occurred when he was eighteen years old. The time was just before the downfall of the Tokugawa Shogunate Government and the restoration of the Im-

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* In one volume of 382 pages, crown octavo, with a photograph of the author, published by the Daiyukaku, Sekiguchi Daimachi, Koishikawa, Tokyo. ¥2.00

perial regime. Storms were brewing in the political sky at home and there also appeared foreign menace in the form of "black ships" from America and incessant demands from great European powers for open door. In these circumstances, all the feudal clans were hastily and feverishly making warlike preparations. The chief administrator of the Ogaki clan hit upon a novel idea of making soldiers of young priests of Buddhist temples under his jurisdiction. In consequence young Nanjo was called to the colours and was for two years under constant military training with a number of young priests. Fortunately there came no opportunity for these priestly warriors to show their prowess on a real battlefield, and with the restoration of the Imperial regime in 1868 they were disbanded.

After he was released from the military service, Nanjo went up to Kyoto to enter the Buddhist school already referred to, where he stayed for two years and distinguished himself on account of his brilliant proficiency. At the age of twenty-three, he was, as already mentioned, adopted as son and heir of the abbot of Okunenji, a noted temple in the province of Echizen. From that time, Nanjo began his activities as a priest and preacher. The following year he was called to Kyoto to serve as a minor official of the East Hongwanji, the headquarters of the sect to which he belongs. Due to the faithful and valuable service he rendered he steadily rose in position and gained in confidence by his superiors, until in 1876 he was selected together with a colleague of his, Kenju Kasahara by name, as students going abroad at the expense of the East Hongwanji to study Sanskrit.

Nanjo was then in his twenty-eighth year of age, while Kasahara was his junior by three years. They left Yokohama on June 14, 1876, on board a French steamer and arrived in London on August 11. Both did not know English and were total strangers to Western manners and customs, with the result that they often made ridiculous mistakes. In those early days, the number of Japanese students staying in England was less than twenty, but most of them became afterwards famous men, some rising to Cabinet posts. They organized a society with the double object of becoming intimate with one another and improving their English. Nanjo and Kasahara were members of the society and the former being the oldest of them and a man of high character was their recognized leader.

Early in 1879, Nanjo and Kasahara removed to Oxford from London to become pupils of Dr. Max Muller in Sanskrit. They both proved themselves diligent and excellent pupils, and as they could read Chinese sutras, they were able to give valuable help to their teacher in his translation of Sanskrit sutras. In September, 1881, they followed Dr. Muller to Berlin, whither he went to attend an international meeting of Orientalists held there. On their way back to England they stopped at Paris

for a month and spent it in copying from two big volumes of Maha-vyutpatti and Asvaghosha Buddha-carita, and some other Sanskrit books, which they had borrowed from the Paris Library. It was a heavy work and they often had to burn midnight oil, so that they might finish it within a prescribed time. Kasahara suffered severely from overwork. He had not been in good health for some time past and showed signs of great exhaustion when the work was finished. A diligent student, however, the poor young man persisted in his study and after returning to Oxford undertook and completed copying from Sanskrit Abhidharmakosa Uyakhya by Yasomitra. By the time he finished this work he found himself so ill that he consulted a doctor, who pronounced his case to be consumption and ordered him to return home before winter. Accordingly, much against his will, Kasahara sailed for home leaving London in September to die at Tokyo in July of the following year at the age of only thirty-two years. He was so good and talented a student that upon receiving news of his death Prof. Muller wrote a long article in the *Times*, paying a high tribute to his personality and work.

Nanjo remained at Oxford until March, 1884, continuing his study of Sanskrit under Prof. Muller. He was now in his thirty-sixth year of age, had stayed in England for nine years and was a finished Sanskrit scholar. He had conferred on him the degree of M. A. by the University of Oxford and could return home with the feeling of a man who had accomplished his aim. Accordingly he left London on March 28, 1884, and traveling via the United States safely arrived at Yokohama on May 18. After some time, during which he visited his home, he was appointed professor at a Buddhist college in Tokyo. In February, 1885, he was appointed lecturer on Sanskrit in the Imperial University of Tokyo, this being the first time that Sanskrit was ever taught in that institution. In the spring of 1887, he made a tour of India visiting Buddha Gaya and some other places of Buddhist associations and after traveling through China on his way home returned home in May. In June of the same year he had conferred on him the degree of Bungaku Hakushi (Doctor of Literature), he being among some sixteen foremost scholars of the land who were similarly honoured for the first time.

In 1900 Dr. Nanjo traveled to Siam to receive from the Royal court of that country part of the ashes of the founder of Buddhism, which were exhumed in Nepal two years before and presented by the British Government to the king of Siam. The following year, in company with Dr. J. Takakusu and Dr. Florenz he again traveled to French Indo-China as delegate from Japan to an international meeting of Oriental scholars held at Tonkin under the auspices of the French Government. Except these foreign tours, the life of Dr. Nanjo has been uneventful since 1887, when he undertook his Indian tour. Nevertheless he

has never been idle. He made frequent tours in the country to preach and lecture, taught in the Imperial University of Tokyo, wrote valuable books, worked for the establishedment of the Buddhist University of the Shinshu Sect and filled the post of its President for a long time.

In his "Reminiscences" Dr. Nanjo does not tell much about his home life, but from the brief account he gives thereanent it appears that he married two times. His first wife, who was evidently the daughter of the family to which he was adopted, was for some reason divorced and about 1893 he married the eldest daughter of the steward of Prince Kan-in. Two sons and three daughters were born between them. In recent years Dr. Nanjo being well advanced in age, has not been in good health, so that a few years ago he resigned the presidency of the Otani Buddhist University.

The writer of this article regrets that owing to lack of space he is unable to give here anything more than a bare outline of the life and career of this foremost Buddhist scholar of Japan. Readers should not think that the book he has reviewed in such a dry fashion is an insipid one. Far from being so, it is exceedingly interesting, containing reminiscences of many famous men, eminent priests and great statesmen, besides giving a full account of propagandizing and educational activities of the Higashi Hongwanji during the past half century.

I. YAMAGATA.

DELIVERANCE

As some poor sufferer in prison pent
From year to weary year is racked by pain,
Longs for release and cannot find content,
But ever pines and chafes against his chain;
So do thou see in each succeeding birth
A prison full of untold misery!
Seek to shake off all chains that bind to earth
And from existence evermore be free.

——*From "Jataka."*

PREMIER BARON GIICHI TANAKA

GENERAL Baron Giichi Tanaka, Japan's Prime Minister, who is now sixty-three years of age, was born in the little town of Hagi in Yamaguchi prefecture,—the town renowned for having produced, under the influence of a schoolmaster of the name of Shoin Yoshida, some of the nation's ablest soldiers and statesmen, who played important roles in the great drama of the restoration of the Imperial regime in the sixties of the last century, and who contributed much to the work of building up the New Japan of today.

At the time of Tanaka's boyhood and youth, the fate of Japan was far from being secure. The Far East was in the night of imperialism. Russia was rapidly gaining her control of Manchuria and was pushing toward the Yellow Sea to dominate the hegemony of the Pacific. Apprehending the seriousness of the situation, Japan was bending every effort in strengthening her army and navy. Influenced by military impressions which were constantly before him the young Tanaka, like many other ambitious youths of his time, determined to become a soldier.

Belonging to the lowest rank of the Samurai, Tanaka's people were rather poor. He fought poverty, completed his education, and became, in 1886, a Sub-Lieutenant in the Imperial army. In 1889, he was graduated from the Military Staff College—the institution admitting only those lieutenants and captains of promising ability. After the graduation, he was continually promoted in rank; he rendered valuable service to the country during the Russo-Japanese war of 1904-5. He was Minister of War in the Hara and later in the Yamamoto Cabinet.

In the spring of 1925, Tanaka was given the opportunity of choosing between a military career and a party leadership. Mr. Takahashi, who was then the president of the Seiyukai, resigned, recommending Tanaka as his successor. Giving up forever the high military position he held, Tanaka accepted the offer for the presidency of the Seiyukai. Had he remained on the actual list, he might have been made a Field Marshal; but such was not his choice. Seemingly, he was fully convinced that the times had changed; that his country needed not so much soldiers as statesmen.

In the days of its supremacy, the Seiyukai had boasted 282 seats in the House of Representatives out of the total of 464. But since the untimely death of the president Hara in November, 1921, its history has been one of incessant internal discord and disintegration, even resulting, in 1923, in the splitting into two factions—the Seiyu-honto and the Seiyukai. When Tanaka assumed the presidency in 1925, the Seiyukai had only 139 seats in the House as against the Kenseikai's 161 and the Seiyu-honto's 110. The attempt to restore the Seiyu-honto and the Seiyukai to the same camp was made several times; but

each time without success. The schism weakened the Seiyukai; and made easier the Kenseikai to remain in power.

Last April, however, the Kenseikai Ministry, which had been in power for nearly three years, was suddenly compelled to resign, as a result of disapproval of the Privy Council of the Government's proposal to issue an Imperial Ordinance to relieve the financial distress confronting the nation at the time. Following the resignation of the Kenseikai Ministry, Baron Tanaka, the president of the Opposition party was ordered by the Throne to form a new Cabinet. Thus, came into existence the present Seiyukai Ministry; and Tanaka was given the chance of showing what he could do as an administrator and as a leader of the oldest political party in Japan.

Early in last May when the new ministry was only two weeks old, Premier Tanaka called an extraordinary session of the Imperial Diet for the special purpose of adopting certain legislative measures calculated to stabilize the financial world. The undertaking appeared to be a hazardous one; for the numerical strength of the Seiyukai in the House of Representatives was far inferior to the combined forces of the Kenseikai and the Seiyu-honto,—the parties then in bitterest opposition to the Government. But the members of the Diet, fully realizing the seriousness of the nation's financial situation, and putting aside their political differences, adopted, with a few modifications, the bills presented by the Government. The people were gratified with the sensible attitude taken by their spokesmen, adhering to the principle of parliamentary government.

The successful passage of the financial measures gave to the Seiyukai Cabinet a considerable advantage in every respect; it made stronger the foundation of the new ministry. Further, unflinching spirit and unusual rapidity shown by the Premier in dealing with a "big problem" of the time made favorable impression upon the people in general. The membership of the Seiyukai is steadily growing. But it is all too early to predict in one way or other the fate of the new Cabinet. After the special session of the Diet, the two Opposition parties—the Kenseikai and the Seiyu-honto were dissolved; and out of their dissolution sprang a new party called the Minseito, with Mr. Hamaguchi, a strong man, nicknamed "Lion," at its head. Undoubtedly, this new party, whose membership at present is much larger than that of the Government party, will try hard to come out victorious in the next general election, which is to be held in the course of the next few months. In a word, Japan will have, in the near future, the most spirited political fight in her constitutional history; ten million voters under the universal manhood suffrage law will cast their votes to decide the fate of the Tanaka Ministry.

As we have already seen, the Seiyukai came to power under a peculiar condition arising from a question not foreign, but purely domestic. The recent ministerial

change in Japan had, therefore, nothing to do with Japan's foreign policy.

To the contrary to the expectations of some critics, Premier and Foreign Minister Baron Tanaka has shown that his attitude toward China is one of tolerance and reason. In his speeches and statements, he has made plain that his Government will maintain a strict and fair neutrality in the internal strife of China; that she will use her best endeavors in protecting Japanes lives and property, their rights and interests in China, from the standpoint of self-defense; that she will not remain indifferent in case communistic activities grow anywhere to endanger Japan's position; that she will make further investigation concerning the Nanking affair with a view to bringing about a satisfactory settlement in cooperation with the other Powers; that she will be willing to consider China's demands and aspirations for recovery of her national rights when she re-establishes peace and order; that she will cooperate wholeheartedly with other nations in all undertakings calculated to remove the cause of international discord and to insure world peace and the welfare of mankind.

In his reply, on June 9, to the Peking note requesting the withdrawal of the Japanese troops sent to Tsingtao, he said in substance: "The dispatch of Japanese troops to Shantung should not affect the friendly relations of China and Japan. The Japanese Government has no intention whatsoever of interfering with the domestic affairs of China and the Japanese Government will strictly hold itself aloof from the military activities of both the Northern and Southern troops. Therefore as soon as the dangers of war, now threatening Japanese lives and property in China, disappear, the Japanese troops will be immediately withdrawn."

Those who know Premier Baron Tanaka generally credit him with the virtues of modesty, magnanimity, justice, and courage. There can be no doubt that he is a patient listener, always willing to receive advice from others. Japan will be safe as long as she has this man of resourcefulness and of unconquerable spirit at the head of her Imperial Government.

M. T. YAMAMOTO.

MANAGO, THE SERPENT*

II.

THAT night the sister-in-law told her husband all about Toyo-o had said to her.

"Don't you think it quite lucky?" she continued. "Be good enough to tell father to be at ease."

Taro frowned.

"Very queer! I never heard of any family of Agata, subordinate to the governor. We are the chief of this village and there is no reason why we do not know about the death of such a person. First of all, bring the sword to me."

The wife brought it before him. He inspected it deliberately for a long time.

"A terrible thing has occurred," he said with a deep sigh. "A minister of the state in the capital presented many priceless treasures to the guardian god here to show his thankfulness for having had his long cherished desire fulfilled. Those treasures, however. disappeared suddenly from the room in which they had been kept with other sacred treasures. The chief priest of the shrine reported it to the governor of the province, who is now staying at his residence with Bunya-no-Hiroyuki, his assistant. They are taking counsel, just now, how to seize the thief. I have it from the people hereabout. Now, this sword is not what commoners carry about them. To make the matter sure, I will show it to my father."

The sword was taken forthwith before his father and he told him what he had been informed about the loss of the treasures at the shrine, asking at the same time what he ought to do. The face of the father paled.

"What an unpleasant incident! He was usually scrupulously honest; but by what cause was he possessed by such an evil thought? My family might be exterminated, if the matter be divulged by outsiders," the old man said. "For the good reputation of my fore-fathers, I will not shield an ungrateful son. Bring the matter before the court to-morrow."

Taro went to the mansion of the chief priest, at daybreak, and intimated the matter to him, producing the sword before him. Looking at it the priest was much surprised and declared that it was the very sword, which was presented to the god by the minister. On hearing this, the assistant governor sent ten soldiers led by Taro to arrest Toyo-o suspecting the latter might have stolen some other things besides the sword.

While Toyo-o was reading, least suspecting what was passing at the priest's, all of them arrived and seized him. He was bound tightly, his protest to establish his innocence being utterly ignored. His parents, Taro and his wife deeply deplored the grievous scandal.

"The public court demands your presence," they said, "walk more lively."

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* Translated by H. Tarao from the Japanese of Ueda Akinari.

Thus Toyo-o surrounded by the soldiers was led to the mansion of the governor.

The assistant governor looked at him steadily.

"You have committed an unprecedented crime in stealing sacred treasures of the god. Where have you hidden other things?"

Toyo-o saw the reason of all the excitement for the first time and shed tears. He asserted that he did not commit theft at all, telling them that the sword was given to him by Lady Agata as the one used by her former husband.

"Summon her at once!" He cried out, "and see that I am quite innocent."

"There was none of the family of Agata among my subordinates," Bunya-no-Hiroyuki shouted angrily. "Your crime is the gravest one; but for all that you tell a lie."

"How dare I tell untruth; the more so, when I am under arrest," Toyo-o protested. "Please ask her to tell the truth."

"Where is the house of Manago of Agata, then?" The assistant asked of his soldiers. "Arrest and lead her before me."

Obeying his command, the soldiers urged Toyo-o to make for the house of Manago. They found there a great building with a decaying portico and falling columns, the tiles on the eave all broken to pieces and crumbling down to the ground. Wild weeds grew there in profusion. It was all but a dwelling of man. Toyo-o stood there dumbfounded.

Running about in the village, the soldiers mustered all the men of the neighbourhood. Woodcutters, rice-growers and other sorts of the people, sat there, awe-stricken before the soldiers. One of the latter asked them who dwelt in the house and whether it was true that the mistress of the family of Agata lived there.

An old village blacksmith came forward and told them that he had never heard of such a person. The dwellers of the house, who went by the family name of Sukuri, flourished very much till they started aboard their ship for Tsukushi to sell goods. It was three years ago. The ship with their goods went astray, all her traces having been lost, and the people remaining in the house gradually dispersed.

"Since then no one lived there," the old man continued, "but according to the report of the lacquerer here, the youngster went into the house yesterday and came out of it after a while."

"It might be so; but let us search the interior of the building, so that we may get some more knowledge to bring to our lord," the soldiers talked to each other.

They entered the house, pushing the door open. The interior was more desolate than the outside. They marched into the house. The parlour faced a spacious garden, with a pond without water and water plants were withered in it. The precinct was all covered thickly by bamboos and brambles. The big trunk of a pine tree, blown down by wind, made the place drearier. A gust of uncanny wind began to howl, when the

wooden doors of the parlour were opened. All of them retreated a few steps in spite of themselves. Toyo-o had nothing more to do than sobbing all the while.

One of the soldiers, one Kose-no-Kumagashi, was bold enough to step into the room, asking others to follow him and treading roughly on the floor with a resounding loud clatter. The dust was so deep that it hid their ankles. Behold! Amid heaps of dirty grime, a lovely and radiant maiden sat behind an old curtain.

"Our lord governor wants you. Hurry up to follow me," Kumagashi said to her. He approached her to lay his hand upon, as she made no answer to his call. Suddenly a thunderbolt, so powerful as though it might have rent the ground asunder, flashed and all the people present fell down in their attempt to flee from the spot.

The maiden, however, disappeared altogether, when they recovered their composure from the shock. There were many gaudy and brilliant treasures scattered on the floor. They approached them, not without fear, and found them to be beautiful and costly fabrics from Korea and China, the shield, the spear, the mattock and all the other sacred objects which had been lost from the shrine.

They were collected and taken to the governor, together with a full report of the strange occurrence. Bunyano-Hiroyuki ordered scourging on Toyo-o to be slackened, as he and the chief priest of the shrine clearly saw, at last, that the theft was the deed of a spectre. But Toyo-o was taken to prison, as he was not found to be without any fault.

The family of Oyake, however, managed to get him out of prison after a hundred days of confinement, by giving officers great many things as bribe.

Toyo-o was so much ashamed that he could not see people and wanted to go to his sister's in Yamato to live there till the scandal was out of the minds of the villagers.

"It is not unusual that man falls ill after misfortune," some one suggested, "So spend some time at your sister's." So Toyo-o went there with some attendants. The brother-in-law was a merchant, in the town of Tsubaichi, who was named Tanabe-no-Kanetada. He welcomed him heartily, sympathising with him concerning his queer experience. He asked him to stay with him as long as he liked, offering him every hospitality. Soon it was February of the following year. The town of Tsubaichi was near the famous Buddhist temple of Hase enshrining therein a sacred image of Buddha known far and wide for its miracles. People from the capital and the provinces, therefore, thronged there to do homage before it, especially in spring time. There were great many inns there standing in rows, in which pilgrims to the temple took lodging for the night.

Candles, wickrushes, and the like were sold at the house of Tanabe, where many of the worshippers came in groups to buy those things.

Amidst a crowd of customers visiting Tanabe's shop one day

there stood a most elegant woman, apparently from theme-tropolis, accompanied by a young girl, to make some purchase.

"Here is our lord!" cried the girl, perceiving Toyo-o. Startled, Toyo-o looked where the voice had come. To his surprise, he saw Manago and Maroya standing there. He ran into the house awe-stricken. Kanetada and his wife asked him what had happened.

"The devils are after me! Don't approach them," he gasped, making much fuss to hide himself. The people nearby wondered where the unearthly things might be and there was confusion among them.

"Don't be afraid, my dear husband! Be at ease. I am extremely sorry that I caused you much suffering owing to my silliness. I wanted to ascertain where you are living, solely to explain so that you will feel entirely free from any fear," she said. "I am very much delighted to meet you after constant wandering to find you out. My beloved, please be sensible. Were I an uncanny thing, I might not be here in the broad day-light among this great crowd of pilgrims. You will see seams on my garment and my body is accompanied by shadows in the sun-light. Pray be lenient with me and disperse your doubt, as there are sufficient proofs to show my sound existence."

"It is very clear that you are not of human kind. After I was arrested, I was led by soldiers to your house, where you showed me all the splendour the day before it; and you sat alone at the place utterly desolate to be fit for a devil to haunt. Moreover, you caused a sudden thunderbolt, when the men tried to seize you, and vanished from sight. Those matters took place in my presence. What do you intend to do with me again, hunting after me in this way? Be quick to retire from here," Toyo-o cried frantically, when he recovered his sense.

"You are not unreasonable to think so; but please listen to what I am going to explain," Manago began amid her tears. "As soon as it was known to me that you were taken to the court, I took into my confidence an old man living next-door, to whom I was always generous, and caused him to make the place to appear dreary. That thunder, when they wanted to lay hand on me, was a trick of Maroya. I fled to Naniwa afterward in a ship; but I yearned to know what had happened to you since then. I offered prayers to the Buddha here, and there was a sign that my supplication was answered; and to my utmost gratitude, thanks to the mercy of the most gracious Buddha, I am here in your presence."

"How a woman like me could steal those treasures," she continued sobbing. "In fact the crime was committed by my former husband. Please be more sensible to sympathize with me for what I had undergone."

Toyo-o was unable to say anything in reply, since he was in doubt. He almost pitied her. Kanetada and his wife were much impressed by her words, so full of reason, as well as by her womanly bearing, that they lost their mistrust toward her.

"We thought the affairs horrible, judging from what Toyo-o told us. Now we are fully convinced no such unnatural thing could exist. You came to him at last after wandering a long way. We sympathize with you for your faithfulness and will keep you with us, no matter Toyo-o will agree to it or not," they said to her and invited her into a room. She tried her best to please them, while she stayed there for a day or two. She begged them to pacify the feeling of Toyo-o. They loved her whole-heartedly that they persuaded Toyo-o to marry her at last.

Toyo-o became attached to her day after day, his antipathy towards her gradually fading away, being lured by her loveliness. They vowed toward each other sincerity, that they should be one for ever and ever. Their mutual tie was so close that they complained that the time of their union was so late to come.

It was March.

"Famous Yoshino in spring time is a very good place to visit; though it might not be so good as the environs of the capital. It is surely better than places in Kii," Kanetada addressed to the couple one day, ,'The hill of Mifune and the River Natsumi will present a most delightful view at this time of the year. Now let us start on a trip."

"I know even people from the capital will regret not to see those places, which are so admired by a man like you," Manago replied cheerfully smiling. "But it has been my chronic weakness from my infancy that I feel dizzy when I am among many people or walk a long way; so I am very sorry that I cannot accompany you in your pleasant outing. Pray be sure enough to bring me something nice to remember your travel."

"You might be annoyed when you are asked to walk and you will feel ill as you say," he urged her. "Though I have no carriage of my own, I have some plan that I will never let your feet touch the ground. It will be Toyo-o's utter disappointment that you remain behind."

"As Toyo-o is so much delighted in the pastime," replied the woman, "I will go with you, if I am to fall on the road."

They started on the trip without any definite destinations. On the way they saw many fair women; but it seemed none of them could be compared with Manago. They visited a certain temple, as the priests there were usually benevolent toward them. The head priest welcomed them.

"Why! You were very late this spring, flowers were almost scattered away and the singing nightingale is somewhat out of tune," he said. "But I will accompany you to some nice places."

He served the guests with some cleanly cooked meal for supper.

Erratum: A serious typographical mistake was made in Chapter I. of this story appearing in the preceding issue. It was that four lines at the top of the first column of page 165 should have come at the top of the second column of the preceding page.

SECRET OF THE GREAT BUDDHIST FORMULA

NEXT to Trisharana, the Mahayana formula—"Om Mani-padme hum" has an importance, unsurpassed in the Buddhist religion. But unlike "Trisharana" its true import is quite veiled in mystery. An attempt would be made here, to unravel this mystery and to elucidate the formula so as to make it intelligible and more inspiring to its votaries.

The expression is evidently Sanskrit and its most significant part is "mani-padme," "om" and "hum" the first and last words though Sanskrit, being nothing but mystical particles. "Mani" means jewel and "padma" means lotus-flower; combining them together we get jewel-lotus-flower, for their meaning. This literal meaning is as obscure as the words themselves in their context. So we have to look for some deeper meaning behind the superficial incongruity.

As the words are taken out of the Sanskrit language, so it may naturally be surmised that their idea is also derived from the Hindu religion. The idea seems to be actually associated with the mystic rite of the Hindu religion. Mysticism or Yoga plays a great part in the Hindu religion. Its practice mainly consists in fixing the mind on the six nerve-centres of the body known as "Shat-Chakra." They are supposed to be of the form of a lotus, so also called "padma." The lotus-form nerve-centre situated at the navel is named "mani-puram." This name is explained thus:—"mani bad bhinnam tat padmam manipuram tattochyate"—"that lotus (lotus-form nerve-centre) being expanded like a jewel is termed for that reason "mani-puram" (full-blown as a jewel). It is said to have God-Siva as the presiding deity.

"Shibenadhisthitam padmam bishvalokana karanam."

"The lotus is presided over by Siva and it is the cause of getting a full view of the universe."

Its left side is specially graced by the goddess "Bhadra Kali"—a Mahavidya—i.e. one of the high manifestations of the great Sakti goddess—"bhadra Kali mahavidya bamabhage sushobhita."

It is a well known fact that the Mahayana School of Buddhism is analogous to the Saiva and Sakta forms of worship of the Hindu religion. Siva and Sakti (i.e. Durga, Kali) are their chief deities. And both these deities are found presiding over the Manipura or Mani-padma as described above. So mani-padma of the Buddhist formula comes to mean the very place of the two gods Siva and Bhadra Kali both of which names imply that they are good, gentle and beneficent deities. As the deified Buddha and his whole train of the gods of the Mahayana mythology have been most appropriately conceived after the models of the two chief Tantric deities—the very embodiments of goodness and graciousness; so the contemplation of "mani-

padma" in the Buddhist formula means in effect contemplation of Buddha and his concomitant deities in the very light of their models.*

This conclusively proves what a great source of inspiration the Tantric religion must have been to the Buddhist religion.

S. CHAKRAVARTY.

* It should be noted that the particles "om" and "hum" have very wide currency in the mantras or religious formulae of the Hindus, so their origin is unquestionable.

LIFE'S DISCOVERY

Life was born blind, poor thing!
She wants to know
Which way the rivers of sweet peace flow
And where the lotus blossoms blow.

She moans and moans!
She wants to know
Whence come the rivulets that chill
From ice-berg realms, against her will,
Laden with tears and sighs.

Poor Life! I tell her all I can
And yet is she distressed,
Like travellers ill at ease,
Far, far from home.

But I told her last night of the Buddha-land
Toward the west,
And its beautiful dawn that rises where
Our sun descends.

Since then her sighs are growing less.

Her face once red with weeping so
Is becoming serene and pale
Like the lily of the vale.

And she sits with her face toward the west,
Meditating deeply.

Lost in Pure Land's paths she roves,
Plucking blossoms,
Petting Doves,
In Truth's ever-blooming Garden.

ETHEL TREW DUNLAP.

LETTERS TO THE EDITOR

HOW TO WIN EUROPE'S HEART FOR BUDDHISM

REFERRING to the different articles in your monthly about the above mentioned matter, may it be allowed me to show you some other points of view:

It is a pity, that until now the discussion was only about the behaviour of the so called "Pacifists," or better said, of those people who like their brethren and want to help them and—you have forgotten the, I am very sorry for it, greater part of Europeans who became so accustomed with the war, that now they want—conqueror or conquered—to govern their fellowmen, if otherwise not possible with the force of a brute. Naturally these "people," man or wife, don't want a religion like the Christianity in its real form but are looking for a religion like that of their ancestors. They don't want the peace but the Highness of their Nation, but better said they want again the time of the Migration of People. Therefore it is actually quite impossible to propagate under them the Buddhism in its real form—but probably even there would be a chance of success by propagating as introduction a sort of religion, which would be often in direct opposition to ours, but slowly—during some hundred years—we would have the possibility to educate this people for our ideas. I am thinking therefore a sort of religion, modernised, like that of Hammurabi's in his time.

The other aspect of view of this problem of which we must speak about this matter, is that of the position of Charity. We must take a great care for it and I think it would be easy to win the higher class of Europeans (even those having a leading proposition in the different Christian Churches) to accept the "protectorat" of our charitable institutions to be founded. This protectorat only had to be the accustomed form of European snobism—so that only Buddhists had to dispose there; our antagonists having no opportunity to do anything against our interests—but being neverthless in a strong contact with them, we would have the easiest way to win the key of their souls.

About the nearer details, how, I mean, this to be settled, I hope to able to speak in a following number of "The Young East."

It is quite sure that in every country we must try in the beginning to give different faces to our movement after the temparament of its nation and we must take care that everywhere we shall choose for the headman of the propaganda somebody of ours who is member of the same community or in a very near connection with it.

My opinion is that at first it is not so necessary to translate our Great Books, but to write little pamphlets in popular language—yes, if it would be necessary, we had even to work by film.

We want to save EVERYBODY! Namo Boddhaya!

Ladislaus Vágó

Budapest, August 11, 1927.

NOTES

Why Society is Orderly in Japan

Japan is poor and for some time past business has been exceedingly dull. There are many persons unemployed—about 450,000 in 1925—and yet there are no demonstrations, no doles, no apparent disturbance of social life, and practically no death from starvation. What is the reason therefor ?

A reply to this question is found in the following story appearing in the morning issue of the *Tokyo Asahi* for October 22 of a workman's heroic wife, who has been supporting a family of four members, i.e. her sick husband, her blind mother-in-law, and her nine year old daughter, since August of last year.

Her name is Asa Naito and she is 35 years old. She is the wife of Tsurukichi Naito (40 years old) living in Samezu, Oimachi, a suburb of Tokyo.

Since the eary days of the Meiji era, the parents of Asa had been managing a prosperous business on a kind of Japanese cookery called *tempura*, which is a sort of fried-fish, and the shop was well known among the people of Oimachi. About fifteen years ago, however, her parents ran into heavy debts for reasons not mentioned and had to close their prosperous restaurant. And, moreover, Asa, then a beautiful girl of under twenty, was on the point of being sold to a house of ill fame in the neighbouring licensed quarters. A hand of rescue was extended to her just in time. Mr. Chozo Someno, owner of the house now inhabited by Asa, took pity on her and dissuaded her parents from selling their daugter for a few hundred yen. It need not be mentioned that Mr. Someno gave Asa's parents what money they wanted. The kindness of Mr. Someno did not stop there. He consulted with one of his friends named Mr. Masukichi Tsuchida, who was keeping a wine-shop in his neighbourhood (Mr. Tsuchida is still carrying on a good business on wine at the same place), and found for Asa her present husband. Since their marriage ten years ago, the couple had had a succession of happy days until August of last year, when the husband was attacked by consumption. "Misfortune brings a host of miseries on her heels," says a Japanese proverb. And this was true. Soon after her husband was confined to bed because of his disease, her mother-in-law contracted an eye-disease of bad nature, which almost deprived her of eye-sight. Ever since, the poor wife has been struggling as bread-winner for family. The burden, however, has proved itself too heavy for a woman to bear. She has been working like a horse in spite of her delicate frame. She has had to attend her sick-husband as well as her mother-in-law, while taking care of her child.

In addition, she had to attend to her tiny shop. She has had no time to sleep well for nearly

one year. At first she could earn a little money by sewing clothes for her neighbours. But, she had soon overworked herself and had to give up sewing. Starvation or suicide was the only thing, so it appeared to her, that was kept in stock for the poor family.

But, the heroic woman worked on without uttering any words of complaint to outsiders. And it was only by an unexpected chance that the miserable condition of the family became known to her neighbours a few months ago. The darkest days were over. The kind house-owner offered the family the house they occupied free of rent. The dealer in rice, soy, soya-beans and other food-stuff agreed to give up all his claims to the unpaid account, while a dealer in drugs said he would demand nothing for his accounts outstanding for a year and that any medicine in his shop was at her disposal. Meanwhile the members of the Youngmen's Association of the town made a contribution of what money they had in the association. And, at present the sick husband is receiving a cordial medical care through the good offices of Baron Nawa, Mayor of the town of Oi. To crown all the kindhearted druggist Mr. Seitaro Ito has hired several carpenters at his own expenses to convert the tiny shop of the heroine into a nice and pleasant looking one, so that she can earn her livelihood by running the shop. To make the long story short the family of Asa Naito is now placed on a way to a brighter stage, thanks to the joint efforts and help given her by her neighbours.

It is such spirit and custom of mutual help obtaining among neighbours and friends that keep society in Japan in good order, even in times of adversity. It explains why there are practically no paupers in the Island Empire.

Poor Women's Inspiring Examples

As is frequently referred to, the best product of Japan's civilization is her woman. She may not be so advanced in ideas and knowledge as her Western sisters, but in regard to all that we expect of the gentler sex none excel her. A well-known foreign writer once said: "How sweet Japanese woman is! All the possibilities of the race for goodness seems to be concentrated in her." But sweetness is not her only virtue. She is capable of heroic self-sacrifice. In the foregoing paragraph we have already given an account of a heroic Japanese woman. It may not be out of the place to give here the following stories of another two noble women:—

I

The military aerodome near the town of Yokaichi in Shiga Prefecture had until recently one serious drawback. It was in the form of two tall pine-trees standing at its southern corner, for they proved a great obstacle for fliers when they started from or landed at the place. In fact Flight-Captain Okudaira lost his life some time ago through colliding with one of the trees.

The authorities wanted to have the obstacle removed, but the owner of the trees asked for an exorbitant compensation for them and so the negotiations came to a deadlock. Hearing of this recently, one Mrs. Kishi Hashimoto, aged 68, a poor shampooer of the neighbouring town of Hino, sent to the military authorities 550 *yen*, her entire fortune which she had made by her sweat during her life, to be used as part of the fund needed for indemnifying the owner of the trees. It is to be hoped that the trees have now been removed. Shown such an ennobling example of patriotism by a poor woman, even their avaricious owner must have consented to cut down his claim to a reasonable amount.

II

Not long ago a shabbily dressed old woman made her appearance at the office of the Tokyo Municipal Home for destitute old people and orphans. Asked by one of the officials present what business brought her, she humbly said: "Tomorrow is the seventh anniversary of the death of my husband. So for the happiness of his departed spirit I want to give a little treat to the unfortunate people living here. May I ask you to accept this small donation for them?" So saying, she presented a small paper packet. On opening it, the official was astonished at finding 150 *yen* in crisp notes. He asked the generous donor to give her name, but the latter refused and after thanking him for the trouble he would take on her behalf took leave of him. It was, however, later found that the woman was Mrs. Kume Suzuki, a servant in the employ of the Kinshu Girls' High School in Hongo, Tokyo. As for the money donated by her, it was spent, as she desired, for buying some nice refreshment for the inmates of the Home.

New Abbot of West Hongwanji

The great West Hongwanji Temple of Kyoto has just had a new abbot installed. Kosho Otani is the name of the new head of the temple and is the 23rd in succession. The ceremony of installation was held with great solemnity on the night of October 21. For the following interesting report giving particulars, we are indebted to the *Osaka Mainichi:*—

After elaborate preliminary ceremonies were conducted at six o'clock in the evening, the installation proper was held at eight o'clock. All electric lights in the great temple and its precincts were turned out at six o'clock, and watch-fire were kept burning at three places by guards dressed in white robes and wearing picturesque old-style headgear. All the gates were shut, and the mystic ceremony of installation was held in complete darkness in the Shineido Hall according to ancient rites.

The new Chief Abbot was dressed in scarlet robes, with purple skirts and a gorgeous surplice across his shoulder. He was led to the hall by the high priests of the temple, all dressed in brilliant robes. The great assemblage of priests looking on

was hushed in complete silence while the ceremony was going on.

At six o'clock on the morning of October 22nd, a great multitude of priests performed the morning service in the Shineido Hall. At eight o'clock the new Chief Abbot paid his first formal visit to the Nishi Otani Mausoleum. At ten o'clock he gave formal greetings to the priests of the temple, and read a message on the assumption of his new office.

Later the Chief Abbot received Viscount and Viscountess Kiyoura and many other notables who visited the temple to tender their felicitations. In the afternoon he made a round of calls on H.I.H. Prince Taka Kuni, the Mayor and the Prefectural Governor of Kyoto, and left for Tokyo at 9.34 p.m.

A regency composed of the Rev. Kozui, Komyo, Sonyu and Shodo Otani, was formed on October 21st to assist the new Chief Abbot in the performance of his duty.

Buddhism in Chosen

Last month the semi-centennial anniversary of propagation of Buddhism in Chosen by the East Hongwanji Temple of Kyoto was celebrated at the branch temple in Seoul in the presence of the Associate Lord Abbot Eisei Otani, who had specially traveled to Chosen for the occasion. It was during 1877 that the East Hongwanji sent a missionary for the first time for propagation of the doctrine of Shin Sect in the Korean peninsula. Along with the development of Japanese influence and growth of Japanese population in Chosen, the missionary work of the temple has also made great strides and now it maintains a temple in almost every important town throught the peninsula. The branch temple in Seoul, by the way, is so magnificent in structure that it is surpassed by few Hongwanji temples in Japan Proper. So far as Japanese adherents are concerned these temples have been doing good work for them, administering to their spiritual needs in a satisfactory manner. But so far, according to the *Seoul Press*, an English language daily published in Seoul, they have done little work, if any, among Koreans. Our contemporary hopes, and we echo the sentiment expressed, that the East Hongwanji will make the semi-centennial a mile-stone at which greater activity will be ushered in.

Buddhist Ceremonies

It is quite natural that on the occasion of religious meetings people have to observe more or less ceremonies and deport themselves occording to certain fixed rules. Hence all religions have their particular rites. Now in view of the fact that Buddhism has been and is steadily attracting within its fold English-speaking people and that there are many foreign-born Japanese Buddhists to whom English is their mother tongue, the necessity has long been felt of providing them with a book written in English describing and arranging in order Buddhist ceremonies and hymns. Accordingly we

are glad that such a book has just been issued thanks to the joint labour of the Rev. and Mrs. Ernest Hunt and Rev. A. Raymond Zorn, all of whom are eminent Buddhist scholars and, belonging to the West Hongwanji Mission are engaged in the propagation of Buddhism in that territory. It is entitled "The Vade Mecum" and contains descriptions of the ceremony for general use, Wesak Day ceremony, ceremony for the young, shorter ceremony for the young, dedication ceremony, marriage ceremony and funeral ceremony. In addition, the book contains many extracts from the Dhammapada for responsive reading and Buddhist hymns written by the compilers. It will prove a great help to all those interested in the propagation of Buddhism.

Largest Library in the Far East

Work is in steady progress for the reconstruction of the Tokyo Imperial University Library, which was entirely destroyed by the great earthquake and fire of 1923. It will cost 5,500,000 yen, of which two million dollars has been donated by the Rockefeller Foundation of New York. When the work, which was started in January, 1925, will be completed in spring next, the library will be the largest and finest in the Far East.

The new library is being erected on a plot of land covering 10,000 *tsubo* in the compound of the university. It is a modern Gothic structure of three storeys, built of reinforced concrete, the outside of which is covered with brown decorative bricks. On the third floor is a general reading-room with accommodation for 600 persons. In addittion there are four reading-rooms in the eastern part of the building. The second floor is to be used as the library proper, with accommodation for nearly 1,000,000 volumes, an increase of 250,000 over the size of the library before the great earthquake. On the western side of the building there is a large reading-room which those who have special subjects for study can use at their convenience. There are shelves and lockers provided where readers using this room can keep their stationery and books. This accommodation is unique among libraries in this country. A luncheon room and restaurant have been built in the basement, and attractive gardens are to be laid out both in front and behind the building. All the modern ideas for minimising damage by fire and earthquake have been adopted, and the latest schemes of heating, ventilation, and lighting have been introduced by engineers after consultation with Dr. Masaharu Anezaki, President of the library, who has made a special study in this connection by making observations of the methods employed at Harvard, California and Michigan University Libraries, as well as the Congressional Library at Washington.

Well-Known Scholar's Lecturing Tour Abroad

A well-known scholar will shortly leave Japan for the

United States on a lecturing tour. He is Prof. T. Murai, formerly teacher of English in the Tokyo Foreign Language School and at present president of the biggest private linguistic school in Tokyo, which is daily attended by over 2,000 students. Prof. Murai, despite his being 67 years of age, is an energetic man, and besides being the rich owner of both Oriental and Occidental knowledge, particularly of that of philosophy and religion, is an eloquent speaker in English. In his young days, he stayed and studied in the United States for a long time, so that he well knows the psychology of Western audiences. Moreover, he is gifted with a personality of irresistible charm. Being such a man, there is no better man than he who will successfully attain the object with he goes abroad, namely interpretation of Japanese civilization and culture to the Occidental people. Prof. Murai will be accompanied in his travel by his daughter, Miss Tomoko Murai, a talentend young lady, who was until recentlv teacher of English in the Peeresses' School in Tokyo. They will break their journey in Hawaii and after touring through the United States, proceed to Europe. They intend to spend one year in the trip. We wish them a bon voyage and every success.

A Million Yen Donation to City of Osaka

Who says Japanese lack public-spiritedness? Even in former times there were not a few men who rendered great services for public good. In recent years, however, no doubt spurred by the examples of Western millionaire philanthropists, many wealthy Japanese have liberally donated great sums of money to be used for the promotion of the common benefit of the masses. Such a benefactor to appear latest is Mr. Tokushichi Nomura, a successful broker of Osaka, who has donated 1,000,000 yen to his city to be used for the establishment of an institute of economic research, where study shall be made of national economy, standarisation of industries and raising the people's standard of living. It is intended that this institute shall be made a part of the city's University of Commerce, which will be created when the existing Higher Commercial School is raised to university standing.

Minor News Items

Six hundred members of the Girls' Association of Izumi-mura of the Shioya Country in Tochigi Prefecture have pledged themselves to a resolution that none of them shall marry a young man who is a habitual drinker of *sake*. If all the maidens of this country will adhere to similar decision, Japan will soon be a dry country.

During last year 35 Japanese-Korean marriages occurred in Chosen, bringing the total of such marriages so far concluded to 459.

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